

THE  
**Half-day Saints' Millennial Star.**

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

No. 48, Vol. XVIII.

Saturday, November 29, 1856.

Price One Penny.

THE FIRST PRINCIPLES OF THE GOSPEL.

All men desire peace and happiness, and the reason why they do not enjoy these inestimable blessings is, that they do not seek to obtain them through the legitimate channel—a strict observance of the laws of God and nature.

Fire is an element created and given to man for a blessing—to warm him when he is cold, to prepare his food and make it more palatable to his taste, and better adapted to his organs of digestion. It is by its influence upon water that steam is created, by the power of which the car is driven with almost lightning speed from one end of the land to the other, the mighty ocean traversed, and nations, otherwise afar off, are brought nigh. All can see at one glance the utility of this element when properly employed. Notwithstanding that fire is a great blessing to the human family, when the laws of nature indicated by common sense are observed in its employment, it becomes a great curse when improperly used. If applied to animate beings, it produces great pain and distress. If it is applied to buildings they are consumed by its destructive ravages. So it is with water, air, electricity, and every other element with which we are acquainted.

When the laws of nature are observed, these elements sustain our natural organizations, and thereby promote our happiness. Seeing that the happiness and prosperity of the natural man depends upon a strict observance of the laws of

nature in the use of the elements, upon what does the peace and happiness of the spiritual man depend? We answer, upon a strict observance of all the laws of God, that are given to him as a rule of action. As the untimely and improper use of the materials of nature produce evil and disastrous consequences, so it is with the various gifts of God that are placed within our reach, which, when lawfully used, are designed to promote our spiritual welfare.

Man, while in the garden of Eden, before he transgressed the law of God, was happy; he knew no fear, nor shame, and could converse with his Creator face to face. But how changed his feelings and condition after he ate the forbidden fruit. They who just before knew no shame, were now ready to hide themselves from the presence of their Creator. O how changed! They were no longer happy; remorse of conscience—that evil demon, or canker of man's soul—took the place of peace in their bosoms.

The whole human family, from the days of Adam until now, on arriving at the years of accountability, have transgressed the laws of God as given them for their government, and as a test of their love and loyalty to Him. The result is, that all are more or less restless and miserable; none are capable of enduring the presence of God, all suffer to some extent a remorse of conscience—a sense of fear and dread of the arrival of the time when

they will be brought into the presence of Him who created them.

Peace is taken from man; strife, division, hatred, and enmity are found to exist from one end of the earth to the other. Man loves not his fellow man as he should, notwithstanding all are of one common parentage. Is there no remedy for these evils, has our Creator devised no plan whereby we may be brought back into His presence, and again be permitted to enjoy His smiles and approbation.

The revelations which God has given of His will concerning us, declare that His mercy and love have devised a plan for the redemption of all who will accept it upon the terms that He proposes. As it is written in the Scriptures, "God so loved the world, that He gave His Only Begotten Son, that whosoever believed on him should not perish but have everlasting life." Jesus Christ came from heaven to this earth, took upon him the nature of man, and as a man kept perfectly the law of God, in consequence of which justice could not demand of him to suffer pain or death. But he was of right entitled to life, freedom from pain and sorrow, and the love and approbation of Heaven.

Being thus pure and holy, he voluntarily offered his life as a sacrifice, to make atonement for the sins of men. The Scriptures abundantly show that God the Father has accepted of this offering made by His Son, Jesus of Nazareth "suffered death upon the cross to make an atonement for the sins of the whole world," meeting the demands of that law which says, "The soul that sinneth it shall die." "We are not our own," says St. Paul, "we are bought with a price even the precious blood of Christ." Learning, then, from the Scriptures, that we belong to Christ, and if saved at all, and brought back into the presence of God, it must be through him, it behoves us to search the Scriptures diligently, and ascertain on what conditions we can be made partakers of the salvation provided for us by him.

Referring to the Gospel as recorded by the four Evangelists, we learn that Jesus organized his Church by ordaining Apostles and Seventies, unto whom he taught the principles which are necessary to be observed by the children of men, that they may be again prepared to endure the presence of God.

Jesus said to the Apostles, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." He also says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But they were instructed by him to tarry in Jerusalem until they were endued with power from on high, by having conferred upon them the gift of the Holy Ghost—the Spirit of truth; which would guide them into all truth, bring to their remembrance whatsoever things he had said unto them, and show them things to come. According to his instructions the Saints tarried in Jerusalem until the day of Pentecost, when the Holy Ghost was poured out upon them. Peter arose and taught the people, showing them from the Scriptures, that Christ was to come, he rejected, set at naught, and crucified by the people, as he had been by them. When they heard his words they believed, and were convicted in their consciences, and exclaimed, "Men and brethren, what shall we do?" To which Peter replied, "Repent and be baptized every one of you for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. Peter told them plainly, in language that could not be misunderstood, to repent and be baptized for the remission of sins; promising all who obeyed, the gift of the Holy Ghost.

Jesus said to Peter, "Whosoever sin ye remit they are remitted unto them; and whosoever sin ye retain, they are retained;" and this Apostle said to those who heard his testimony and were pricked in their hearts, "Repent (come to God) and be baptized for the remission of sins." If we comply, and Peter's words are true, we do receive the remission of sins; those who have complied with the terms have the answer of a good conscience. We have put on Christ by baptism, and he becomes our advocate with the Father. Being now reinstated in the favour of God, and adopted into His kingdom through faith, repentance, and baptism for remission of sins, we have peace.

The Lord then confers the gift of the Holy Ghost, through the laying on of the hands of those who are authorized to officiate in that ordinance; which is to guide us into all truth, show us things to come, and comfort us and lead us back into the presence of our Father in heaven, from whom we have been alienated by the corrupting influence of sin. St. Paul's teachings corroborate Peter's. When Ananias went to Saul of Tarsus, who had seen a vision, and was fasting and praying, he said, "Why tarriest thou; arise, and be baptized, and wash away thy sins." "Baptism," says Peter, "is not the putting away of the filth of the flesh, but the answer of a good conscience." Why do men have evil consciences? Because of their sins. Baptism washes away the sins of a penitent believer, and leaves his conscience clean. Paul says, "We are buried with him by baptism," and also that "by baptism we put on Christ." He has paid the penalty of transgression and become our surety. He has wrested the execution of the judgment against us, and now tells us on what terms he will release us from the thralldom of sin and save us in the kingdom of God, which conditions are faith, repentance, baptism, and the laying on of hands, continuing to observe all things whatsoever he commands.

Who among the children of men in this generation desires salvation, peace, and happiness? Those who do, let them obey the Gospel of Jesus Christ as brought forth through Joseph Smith—a Prophet whom the Lord has raised up to prepare the way for the coming of the Son of Man—which Gospel he has received through the ministration of angels, as predicted by John the Revelator, Rev. xiv. 6. This is the same Gospel that Jesus Christ delivered to his Apostles anciently, from which there has been a falling away as predicted by St. Paul, 2 Thess. ii. Here he tells the Saints not to be shaken in mind nor troubled; as that the day of the coming of Christ was at hand: "Let no man deceive you by any means, for that day shall not come except there first come a falling away, and that man of sin be revealed; the son of perdition, who opposeth and exalteth himself above all that is called God." "Remember ye not that when I was yet with you I told you of these things." "For the mystery of iniquity doth already work; only he who now letteth (preventeth)

will let until he be taken out of the way." "Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming."

From the foregoing predictions of Paul, we learn that there was a wicked influence or power then beginning to work among the people, that would become stronger and stronger until it would produce a falling away from the true order of the Church of Christ, which man of sin, or mystery of iniquity, would oppose and exalt himself above all that is called God until the coming of Christ; at which time he would be destroyed. In Paul's 2nd letter to Timothy, chap. iii., we find the following remarkable prediction, "This know, also, that in the last days, perilous times shall come. For men shall be lovers of their own selves more than lovers of God, covetous, boasters, proud, blasphemers, without natural affection, truce-breakers, false accusers, despisers of those that are good," "having a form of godliness but denying the power thereof, from such turn away." Chap. iv. 3; "For the time will come when they will not endure sound doctrine; but after their lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and be turned into fables." No one now living can give in the same number of words a more accurate description of modern Christendom than St. Paul has here given. Where will you find inspired Apostles and Prophets among the various sects of Christendom who speak the word of God as they are moved upon by the Holy Ghost? Who of them baptize penitent believers for the remission of their sins, promising them the gift of the Holy Ghost, with signs following, such as casting out devils, and healing the sick? The Son of God preached such a doctrine. St. Paul and other Apostles taught that the power of God should manifest itself through signs following believers; modern Christians say, that they were not intended for this generation, without being able to say, thus saith the Lord. St. Paul says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." A manifestation of the Spirit is given to every man, to one wisdom, to another to prophecy, healing of



the sick, speaking with and interpreting new tongues. Christendom denies these plain Gospel truths, as it is written, "They have turned away from the truth, and turned into fables."

In conclusion, we will say to all who desire to be happy, to all who desire that peace which comes from above, seek it

through the legitimate channel; obey the Gospel of Jesus Christ, which is now preached in its purity and fulness by the Latter-day Saints. "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you." The way is so plain, that a way-faring man, though a fool, need not err therein.

## HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

[November, 1841.]

Saturday, 13th. I attended the City Council, and moved that the Mayor and Recorder of the City receive each one hundred dollars per annum for their services, which became a law.

I also presented a bill for "an Ordinance concerning vagrants and disorderly persons," which passed into an ordinance as follows—

Be it ordained by the City Council of the City of Nauvoo, that all vagrants, idle, or disorderly persons; persons found drunk in or about the streets; all suspicious persons; persons who have no fixed place of residence, or visible means of support, or cannot give a good account of themselves; persons guilty of profane and indecent language or behaviour; persons guilty of using indecent, impertinent, or unbecoming language towards any City officer when in the discharge of his duty, or of mepacing, threatening, or otherwise obstructing said officer, shall on conviction thereof before the Mayor or Municipal Court, be required to enter into security for good behaviour for a reasonable time; and indemnify the corporation against any charge, and in case of refusal or inability to give security, they shall be confined to labour for a time not exceeding ninety days, or be fined in any sum not exceeding five hundred dollars, or be imprisoned not exceeding six months or all, at the discretion of said Mayor or Court.

I also presented a bill for "an Ordinance in relation to appeals," which passed unanimously.

I also argued before the Council the right of taxation, but that the expenses of the City did not require it at present.

Sunday, 14th. I preached to a large congregation at the Temple.

Nine of the Twelve Apostles met in Council, to prepare an Epistle to the Saints in Europe.

Monday, 15th.

AN EPISTLE OF THE TWELVE APOSTLES, TO THE SAINTS SCATTERED ABROAD IN ENGLAND, SCOTLAND, IRELAND, WALES, THE ISLE OF MAN, AND THE EASTERN CONTINENT, GREETING.

Beloved Brethren—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been, and are now amongst you, for the purpose of instructing you in those principles which are calculated to prepare the children of men for the renovation of the earth, and the restitution of all things spoken by the Prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the Islands of the Sea, and passed over the great deep to our homes, our kindred, the bosom of the Church, and the Stakes of Zion; but neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our Master, having no place to lay our heads, only as furnished by your liberality and benevolence; and it is a subject of no small consolation to us that we have this testimony of so many of you, that you are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing, that you have not only ministered unto us, but that you continue to minister to our brethren who are still labouring amongst you, for which an hundred fold shall be returned into your bosoms.



After parting with the Saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea sickness among the brethren and sisters who accompanied us, we arrived in the City of New York, where we were received by the brethren with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the Churches in different States, we have all safely arrived in this City.

In our travels in this land, we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving way to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us Elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines, and if we find them true we will embrace them.

The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the Spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the Stakes of Zion.

Since our arrival in this place there has been one Special and one General Conference of the Church, and the Twelve have been called to tarry at home for a season, and stand in their lot next to the First Presidency, and assist in counselling the brethren, and in the settling of emigrants; &c.; and the first great object before us, and the Saints generally, is to help forward the completion of the Temple and the Nauvoo House—buildings which are now in progress according to the revelations, and which must be completed to secure the salvation of the Church in the last days; for God requires of His Saints to build Him a house wherein His servants may be instructed, and endowed with power from on high, to prepare them to go forth among the nations, and proclaim the fulness of the Gospel for the last time, and bind up the law, and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which

have been hid from generation to generation.

The set time to favour the Stakes of Zion is at hand, and soon the kings and the queens, the princes and the nobles, the rich and the honourable of the earth will come up hither to visit the Temple of our God, and to inquire concerning His strange work; and as kings are to become nursing fathers, and queens nursing mothers in the habitations of the righteous, it is right to render honour to whom honour is due; and therefore expedient that such, as well as the Saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundations of this house, and also of the Temple, are laid; and the walls of the basement stories of each nearly completed; and the finishing of the whole is depending on the exertions of the Saints. Every Saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith, and by their prayers, with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labours, until the top stone is laid with shoutings, and the place is prepared to be filled with the glory of the Highest; and if there are those among you who have more than they need for the gathering, and for assisting the destitute who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of His Temple.

He that believeth shall not make haste, but let all the Saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the Saints are scattered to the four winds, they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, though their hearts may all desire the same thing. We would not press the subject of the gathering upon you; for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered, if you faint not.

We are not altogether ignorant of the increase of difficulty among the labouring classes in England since our departure through the stoppage of factories, and similar occurrences, and we would counsel those who have, to impart unto those who have not, and cannot obtain; remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the labourer; neither must he starve who would, but cannot find employment. Inasmuch as ye desire the fulness of the earth, let not the cries of the widow, the fatherless, and the beggar ascend to heaven, or salute your ears in vain, but follow the example we have set before you, and give liberally of your abundance, even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long-suffering, forbearance, and charity among yourselves; and ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself; and as you dislike to be accused, be slow to accuse the brethren; for the measure you mete shall be measured to you again, and the Judge condemneth no man, who is not accused.

Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom, and the wise, the virtuous, and meek shall inherit the earth and the fulness thereof. In all things follow the counsel which you shall receive from the President and Council who are among you; and inasmuch as you uphold Elders Pratt, Richards, and Snow, by the prayer of faith, you shall receive right counsel.

Remember that those whom John saw on Mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils, and trials, and temptations, and afflictions by sea and land, in your journeyings hither, and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient Prophet has said, they shall overrule the Saints of the Most High. This has already been fulfilled to some extent; for many, through the abundance of their persecutions, have become exhausted, and laid their bodies down to rest, to rise no more, till the morn of the first resurrection; and although the people of these States are at peace with us, yet there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and

who would gladly blast the character of the Prophet of the Most High God, and all connected with him, with their foul anathemas, beyond anything you ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the Saints are not prepared to rejoice and be glad when they hear the name of the Prophet, and their own name cast out as evil, as gluttonous, wine-bibber, friend of publicans and sinners, Beelzebub, thief, robber and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at that harvest the wheat is gathered together into the threshing floor, so with the Saints—the Stakes are the threshing floor. Here they will be threshed with all sorts of difficulties, trials, afflictions, and everything to war their peace which they can imagine, and thousands which they cannot imagine, but he that endures the threshing till all the chaff, superstition, folly, and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved. If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a little moment, come up hither, come direct to New Orleans, and up the Mississippi river, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New York, or Philadelphia, that it is wisdom for the Saints to make New Orleans their general established port, and be sure to start at such times that they may arrive here during the cold months, for the change from the cold climate of England to this place, in the hot season, is too great for the health of emigrants, till there is more faith in the Church. In this region of country there are thousands and millions of acres of beautiful prairie unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employment, shall be engaged in the cultivation of the soil.

When the brethren arrive they will do well to call on some of the Twelve, inasmuch as they desire counsel, for by so doing, they may escape the influence of designing men who have crept in unawares, and would willingly subvert the truth by conniving to their own advantage, if they have the opportunity.

The Church has commenced a new City twenty miles below this, and one mile below Warsaw, called Warren, where many City lots and farms in the vicinity can be had on

reasonable terms; and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food will be superior to those who wish to labour for it.

Warsaw is at the foot of the Des Moines Rapids, and one of the best locations for mercantile purposes there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanic tools, according to their professions, such as carpenters, joiners, cabinet-makers, hatters, coopers, masons, printers, binders, tanners, curriers, &c., and all sorts of manufactory and foundry implements, (*convenient for transportation*) so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters, and journeymen of every description; for all sorts of woollens, cottons, hardware, &c., will find a ready market in some new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the Church generally.

Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sowing, and manufacturing, so that Zion and her stores cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened, and cities and their appendages were rained down among us. But this we do not expect, until the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things, and clothe and adorn themselves with the labour of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren, pray for us, and the First Presidency, the leaders of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the Elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren, farewell; may the blessings of heaven and earth be multiplied unto you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on

the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial City; in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
ORSON PRATT,  
WILLIAM SMITH,  
LYMAN WIGHT,  
WILFORD WOODRUFF,  
JOHN TAYLOR,  
GEORGE A. SMITH,  
WILLARD RICHARDS.

Nauvoo, Hancock County, Illinois,  
Nov. 15, 1841.

The greater part of the City of St. John's, New Brunswick, and a large quantity of shipping, destroyed by fire.

Wednesday, 17th. Elders Brigham Young and Willard Richards went to La Harpe.

Thursday, 18th.

Proceedings of a meeting of the Church of Jesus Christ of Latter-day Saints, held at Ramus, November 18, 1841, opened by singing and prayer by Elder Brigham Young. The object of the meeting was then stated by the President, which was for the purpose of taking into consideration the cases of Alanson Brown, James B. T. Page and William H. Edwards, who stand indicted for larceny, &c.

After the evidence was brought forward, it was unanimously resolved, That said persons be expelled from the Church. Appropriate remarks were then made by Elders Young, Richards, Savage, Gurley, and others, for the occasion.

A charge was then preferred against Thomas S. Edwards for assault and battery, with evidence that a warrant was issued for his apprehension, and against William W. Edwards for being accessory to the same. Unanimously resolved, That Thomas S. Edwards, and William W. Edwards also be expelled from the Church; and that the proceedings of this meeting be published in the *Times and Seasons*.

JOEL H. JOHNSON, President.

J. E. JOHNSON, Church Recorder.

Saturday, 20th. Seven of the Twelve Apostles met in Council at the house of President Young, on the subject of the *Times and Seasons*; they not being satisfied with the manner Gustavus Hills had conducted the editorial department since the death of Robert B. Thompson.

Sunday, 21st. My brother Hyrum and Elder John Taylor preached.



The Twelve met in Council at President Young's, and at four o'clock, repaired to the baptismal font, in the basement of the Temple. Elders Brigham Young, H. C. Kimball, and John Tay-

lor baptized about forty persons for the dead. Elders W. Richards, W. Woodruff, and Geo. A. Smith confirming. These were the first baptisms for the dead in the font.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, NOVEMBER 29, 1856.

**RELEASE OF ELDERS, AND APPOINTMENTS FOR 1857.**—As the present year is drawing to a close, it becomes our pleasing duty to release from their labours, a number of the brethren who have long and faithfully laboured in the ministry in these lands with the privilege of going home to Zion, and to make such changes among those who are to remain, as the spirit within us may seem to dictate.

The following Elders are released, with the privilege of going home—

James A. Little, Charles R. Dana, James P. Park, William G. Young, Henry Lunt, John C. Hall, Jesse B. Martin, Lorenzo D. Rudd, George W. Thurston, Albert P. Tyler, William G. Walker, Israel Evans, Benjamin Ashby, Thomas Hodgkinson, Thomas H. Latey, Oliver G. Workman, David B. Dille, James Carrigan, Matthias Cowley, John M. Browne, John Pymm, Jesse Griffin, Thomas Harris, Francis Kirby.

Elder John A. Ray is appointed to succeed Elder James A. Little, on his departure for Utah, as second Counsellor to President O. Pratt, and also in the Editorial department of the Office.

Elder William Miller is appointed first Counsellor, and James Taylor second Counsellor to Elder Daniel Daniels, President of the Welsh Mission.

Elder James Ure is appointed to succeed Elder Park, as Pastor of the Conferences in Scotland.

William J. Smith is appointed to succeed Elder Lunt, as Pastor of the Newcastle-on-Tyne, Durham, and Carlisle Conferences.

Elder Lorenzo H. Hatch is appointed to succeed Elder Young, as Pastor of the Sheffield, Bradford, Hull, and Lincolnshire Conferences.

Elder Miles Romney is appointed to succeed Elder Dana, as Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder Thomas W. Russell is appointed to succeed Elder Dille, as Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Thomas R. King is appointed to succeed Elder Carrigan, as Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

Elder Elijah E. Holden is appointed to succeed Elder Hall, as Pastor of the Southampton, and Dorsetshire Conferences.

Elder Robert F. Nealen is appointed to succeed Elder Martin, as Pastor of the South Wiltshire, and Land's-end Conferences.

Elder Jacob Gibson is appointed to succeed Elder Pymm as President of the Glasgow Conference.

Elder Joseph Chalmers is appointed to succeed Elder Edward Reed, as President of the Kilmarnock Conference.

Elder Reid is appointed to succeed Elder Chalmers, as President of the Dundee Conference.

Elder James Bond is appointed to succeed Elder John Croston, as President of the Newcastle-on-Tyne Conference.

Elder Thomas Wallace is appointed to succeed Elder Workman, as President of the Durham Conference.

Elder William Smith is appointed to succeed Elder Thomas Smith, as President of the Carlisle Conference.

Elder Peter Robison is appointed to succeed Elder Francis Kirby, as President of the Sheffield Conference.

Elder Isaac Fox is appointed to succeed Elder Rudd, as President of the Bradford Conference.

Elder James Taylor, now labouring as Travelling Elder in the Sheffield Conference, is appointed to succeed Elder Joseph Burrows, as President of the Lincolnshire Conference.

Elder James Bunting is appointed to succeed Elder William G. Noble, as President of the Manchester Conference.

Elder James Beck is appointed to succeed Elder James Craig, as President of the Preston Conference.

Elder Isaac Higbee is appointed to succeed Elder Griffin, as President of the Derbyshire Conference.

Elder John Sanderson is appointed to succeed Elder James Bond, as President of the Leicestershire Conference.

Elder Burrows is appointed to succeed Elder Thurston, as President of the Staffordshire Conference.

Elder William Pace is appointed to succeed Elder Tyler, as President of the Shropshire Conference.

Elder Noble is appointed to succeed Elder Smith, as President of the Warwickshire Conference.

Elder Jesse Hobson is appointed to succeed Elder Latey, as President of the Worcester-shire Conference.

Elder George Taylor is appointed to succeed Elder Neslen, as President of the Cheltenham Conference.

Elder Thomas Smith is appointed to succeed Elder Russell, as President of the Herefordshire Conference.

Elder Edwin Scott is appointed to succeed Elder Cowley, as President of the Norwich Conference.

Elders James Craig and John Croston are appointed to labour in Ireland, under the Presidency of Elder John Scott.

The above-named releases and appointments will take effect on the first day of January, 1857, with the exception made in the case of Elders Little and Ray.

Those brethren who have not now the charge of a Conference, will repair to the fields of their future labours as early as possible, in order to become acquainted with the various duties that will devolve upon them at the commencement of the ensuing year. Those who now have charge of Conferences, and are appointed to new fields of labour, will embrace every opportunity to become acquainted with them, which will not lead them to neglect their duties to the Conferences they now preside over.

We wish to enjoin it as a special duty, devolving upon the Pastors and Presidents of Conferences, in leaving their present fields of labour, to turn over the business pertaining to them to their successors, in such a manner that it can be plainly understood; and this should be the case, especially with financial matters.

**NOTICE.**—We solicit the attention of the Elders and Saints to the following, from the *Mormon*, of October 25—

"We should feel obliged if the Editor of *Millennial Star* would call the attention of the Travelling Elders to our protest against receiving unpaid letters at our office.

Letters and Newspapers sent to the New York Post Office, are advertised in the *Herald* every Friday, and can be as easily obtained there as from us—the employees there are for that purpose; ours have other business to attend to.

When there is any doubt of the persons addressed being in New York, and we are supposed to be in a position to know of their whereabouts, we have no objection to receive such *paid* letters, and forward them when we can—likewise, when emigrants are crossing the Atlantic, and their friends may wish to communicate with them immediately, we are willing to hand them *paid* letters on their arrival, but beyond this no reasonable person can expect us to act. To use our name and require us to advance money on piles of letters, many of which have never been called for, is more than we can tolerate. We believe the Elders can remedy this."

ANNUAL STATISTICAL REPORT.—We desire the particular attention of the Pastors and Presidents of Conferences in Great Britain and Ireland, and the Presidents of the Missions on the Continent of Europe, to be directed to forwarding, in due time, to this Office, a Statistical Report of their Conferences and Missions for the year ending 31st December next. For information as to the time of sending this Report, and what it is expected to contain, we refer the Elders to *Star* Number 48, Volume xvii.

## FOREIGN CORRESPONDENCE.

### SWITZERLAND.

Rue du Cendrier, 108, Geneva,  
November 5, 1856.

Beloved President Pratt—I take the first moment after my return from Zurich to report progress. Yours of the 21st ult. I found on my table, and was much rejoiced that you approve of my labours thus far. I sincerely trust that I may ever have the Spirit to guide me, that I may be worthy of the trust reposed in me. I hope the time will come before I leave this land, when we may be permitted to speak the truth in all parts, without fear or molestation.

On Friday, the 17th ult., in company with Elder Octave Ursenbach, I left Geneva en route for Zurich, where we arrived on the evening of the 18th. Sunday, 19th, we went to meeting. After sitting about half an hour, I made known who we were—the joy of the Saints knew no bounds. When the meeting was over, they cried, and laughed, and shook my hands, until I was fairly tired. Their joy and thankfulness brought forcibly to my mind the words of my father in my Patriarchal blessing "that the people would worship me if I did not tell them better." I spent the week until Thursday, the 23rd, in visiting the Saints in Zurich,

and giving counsel, instruction, and comfort to the best of my ability. God truly blessed me, and gave me the German language to an extent beyond that which I could have hoped for, had I not known His great power.

I ordained Priest Daniel Bonelli an Elder, as he has been preaching, and had baptised about forty persons without the power to confirm them. On Thursday, Elder Daniel Bonelli and myself took the train for Wienselden, in Canton St. Gallen, at 1-30 p.m., and arrived at four o'clock, and met with the Saints in that place. In the evening I had an excellent time; ordained Priest John Keller an Elder, and appointed him to preside over the Branch, releasing Elder Henry Hug from the Presidency, as he is all the time travelling from one place to another, preaching the word. I desired a President to take charge of the little flock of about forty, and take the lead of the meetings. I addressed the Saints for the first time in German, for about twenty minutes. The Spirit of the Lord was with us, and all were blessed. After the meeting the Saints stayed until midnight, asking questions, and some wished to stay all night. I found that they had not been slow in learning the English language. They sing a number of hymns



in English, and could talk a little. This gave me great joy. Also in Zurich the Saints sang in English, and Elder Hug is their only teacher.

Saturday, 25th, I returned to Zurich, and met with the Priesthood in the evening, and talked to them about two hours, as well as I knew how. Sunday, 26th, I held a Conference. There were present of the Priesthood, President Bar, Elders Henry Hug, J. G. Bonelli, Daniel Bonelli, two Priests, and two Teachers. After stating to the Saints the necessity of acting with their whole hearts, either voting for or against all of those who might be presented I called upon them to sustain all the authorities, from the Prophet Brigham to the least member in the Priesthood throughout the whole world—the First Presidency, and the different quorums separately. All were unanimously sustained. There were present about one hundred and fifty Saints, and about twenty-five strangers; many of the strangers voted with the Saints. The authorities in Europe were unanimously upheld. I then addressed the assembly three quarters of an hour, and the Spirit of the Lord was poured out upon me and the Saints, so that I could speak and the Saints understand. We had a time long to be remembered, and my visit to Zurich, I think, was one of the happiest that I ever made, for God was with us.

On Tuesday, the 28th, we left Zurich for Berne, walked to Gunten, visiting the Saints by the way, and on Sunday, November 2, held a Conference at Gunten, re-organized the Berne Conference, and appointed Elder Ulrich Buhler President, and went through the same routine of presenting the authorities of the Church as at Zurich. I spoke about one hour, and had the satisfaction of knowing that the Saints could understand what I said. This Conference consists of about fifty Saints, in good standing, and the prospects are good for baptizing more in a few weeks. After meeting we baptized one man. We also baptized a sister while in Zurich.

It is impossible for me to tell you all that I wish to in the limits of one short letter, and knowing that you have much to occupy your attention, I am thus brief, and will not enter into details. Suffice it to say, that we had a good journey; the Lord was with us, and the Saints

were greatly rejoiced and strengthened by our visit, for which God be thanked. I look forward with fond anticipation to the time when I shall be able to see them again. Elder Uresenbach addressed the Saints in Zurich and Berne, through an interpreter.

My best love to all the brethren in the Office, and especially to Presidents Benson and Little.

JOHN L. SMITH.

NEW YORK.

(From the "Norman.")

Rockville Centre, L. I., N. Y.,  
Oct. 17, 1856.

To the Editor of the Mormon.

Dear Sir—As politics appear to be the all-engrossing subject of editors and people, clergy included, at the present time, and having travelled some thousands of miles the past summer through the western, southern, and middle States, spent upwards of a month at the nation's capital, listened to the angry debates of Congress, been somewhat a discerner of men and things, having taken considerable notice of passing events, the aspect of the political horizon, and not taking any active part, in relation to the election of either party's nominee—gives me an opportunity, and places me in a situation to proclaim my sentiments impartially in relation to the signs of the times, the disunion, discord, and malevolence reigning at present and the causes thereof.

If we take a retrospective view of the scenes that have transpired, and what treasures of blood, sacrifice, and trial it cost, to rear the beautiful fabric—the Independence of these once happy and united States, then look at the angry surges of fanaticism, intolerance, and bigotry that threatens to overwhelm and destroy that liberty and independence for which our venerated Fathers fought, bled, and died: surely it speaks in tones, trumpet-tongued, to every lover of liberty and right to wield his pen, and raise his voice, in support and defence of those principles, which our ancient sires established and bequeathed to their offspring as the greatest earthly boon they could enjoy. But alas! trace up the history, in brief, of the few past years, and see the political demagoguery, party squerry, and phycnery—absolutes of confidence and integrity—the deterioration of virtue—the repudiation of vice, discord,

and disunion, and the innovations made upon the sacred rights of free American citizens, by those in power, with impunity, upheld by party cliques and mobs, and where right and justice once flourished, naught but love for the perquisites of office, power, intolerance, truckling, proscription, and bigotry reigns.

If any one inquires the cause of all this, I answer: This land is the birthplace of Prophets, and dedicated to the God of Heaven. Prophets and Apostles has He raised up on this land, in this generation, who have proclaimed the principles of eternal truth, and told this nation, (and others also) of their crimes and abominations, and of the judgments of the Almighty that were hanging over them, and warned them of their impending danger, and bore testimony to the truth of the Almighty revealed to them from heaven. Mobs, with Governors and the clergy at their heads, have risen up, murdered those Prophets and Apostles—the anointed ones of the Lord. Their blood and the blood of Saints has flowed like water, and crimsoned freedom's soil, for the Word of God and the testimony of Jesus, and their blood is now crying for vengeance, and thousands of American citizens have been expatriated because of truth and their religion; and the nation by their silence have approbated the deed, and no redress has been had; only contumely and persecution. Was it not declared when those scenes were enacted in Missouri and Illinois, and when editors, priests, and people, were rejoicing in the murder of the Saints, that they should have their fill of the same scenes to their hearts' content? And have they not had them in "*Bleeding Kansas*," in the same Counties, and in the same State, and the same leaders, with few exceptions, that led the Missouri mobbers against the Saints. Hence the reason of the strife, division, disunion, and crime, and overthrow will surely come; come it must, for the Lord God of Israel has declared it.

What do the greater portion of the political parties care for murder, bloodshed, and rapine, or the welfare, prosperity, and perpetuity of the Union if they do not militate against their party?

"*Bleeding Kansas*" has already been made the theatre and base of operations for political cliques and jugglery, murders, and bloodshed, have been the fruits they desired, as the most potent, to make

political capital. Can any discerning or rational mind that has watched the steady acceleration of crime, mobocracy, licentiousness, political insanity—the trampling of law, justice, and right with impunity, and the spirit of revenge and madness that exists, pervades, and envelopes all ranks and parties, with few exceptions, from Congress down, and not perceive that the spirit of light, truth, peace, and justice, that characterized our Fathers, and councils of the nation and States, some years ago, has fled, and darkness, confusion, strife, and discord reigns? And what will the end be? The answer is plain. The sacrilegious hands that have already attacked the Constitution, to destroy and scatter the same to the winds, will never let go their grasp until their designs are accomplished and distraction exists in one general array, not only between the North and South, but throughout the States. We have already become a hiss and a by-word of contempt and reproach among the nations of the earth, in relation to the present fruits of this Glorious Republic, founded by our sires,—once the pride and joy of freemen—the admiration of a wondering world—now derided and trampled upon by aspiring demagogues, for selfish motives, and unholy interests.

O my beloved country! O America! thou that gave me birth—the land of my fathers, where they fought, bled, and died, and where their ashes repose in peace. I love thee as I love my life—once the home of the free and brave sons of Columbia. The asylum of the poor and oppressed of all nations, where once law, right, and justice could be found, and obtained by all,—rights then sacred—now trampled upon. Then once the brightest star in the galaxy of nations—thy name feared and revered by them—thy flag unfurled in every breeze, respected and honoured in every sea—in every country and clime? Why is it that thy glory is departed? The answer is, because of the deeds of thy degenerate sons.

If our fathers could arise from their sleeping dust, in tones of thunder they would say to their unworthy sons, "Stay your sacrilegious hands, repent of all your wickedness, make the laws honourable, stay the torrent of crime, abomination, pride, murder, and political insanity, prejudice, discord, disunion, and whoredom, that is almost overwhelming you, and leading you headlong into the vortex of ruin and final over-

throw. Restore to the Saints of the Most High what you have suffered them to be robbed of and plundered, bring their murderers and mobbers to justice, and appoint wise men that fear God for rulers and judges. Then peace shall flourish and her heavenly mantle will be again thrown over Columbia's head, wisdom will be in the counsels of the nations, union restored, and happiness crown again your efforts." But will the nation do it? Verily, no. The fiat has gone forth, the decree has been made, and without the foregoing requisitions it must surely come.

But are there no people dwelling on Columbia's soil that will uphold, protect, and preserve the Constitution? Yes! Away in the chambers of the West on the tops of the mountains towards the setting sun, are a people, a portion of whom are American citizens, expatriated for their religion—sons of Revolutionary sires—a people despised, calumniated, and persecuted, who have shown their loyalty to the laws and Constitution, under every circumstance. The leaders of whom know how to govern in wisdom, righteousness, and justice—among whom freedom and union reigns. Where the Constitution—that sacred relic, is upheld, revered, and protected, as a "*Revelation of the Almighty to man*." There, where peace and happiness dwell, where cities and towns spring up as by magic—where the Keys of Priesthood, salvation, and eternal life to a lost and ruined world are held, where equal rights are extended to all, where but a few years ago the foot of the white man, save the mountain trapper, had scarce ever trod, where the Indian with his tomahawk and scalping knife roamed undisturbed in all his native wildness, where the howl of the wolf, the angry growl of the bear, and the scream of the panther saluted his ear, and made music for him in midnight dreams in his romantic home. Where the black raven croaked in solemn accents the requiem of departing day, far, far from the abodes of civilized life.

And when political factions, and party strifes have done their work, and made a complete wreck and overthrow of this once beautiful and adored Republic, and the Constitution and laws completely trampled into the dust (cursed and despised, as they are by bigots and traitors already) and anarchy, and confusion reign triumphant through the land, then justice, mercy, and patriotism, will grasp the glo-

rious legacy—the Constitution, and wend their way to the recesses of the Rocky Mountains, and convey it to the mountain home of the Saints of the Most High, in Deseret's peaceful vales, where they will rally around it, protect, uphold, and defend it with their life's blood from all sacrilegious hands, and after the judgments of Heaven have purified this nation, and all others, by the spirit of burning, and the refuge of lies and abominations are swept away, then will the bold Eagle with that sacred instrument, together with the ensign "*E Pluribus Unum*," in his beak again plume his pinions—arise from his rocky home, and convey the same to all nations that are left, who will rally under their banner.

W. I. APPELEY.

(From the "*Mormon*.")

Norwalk Conn., Oct. 20, 1856.

Editor of the *Mormon*.

Dear Sir, I was much amused in reading an article in last Sunday's *N. Y. Herald*, purporting to be from a correspondent in Utah, giving the particulars of some terrible things said to have transpired in Great Salt Lake City, with the editor's remarks thereon. I thought while reading it, O! the gullibility of this generation! Editors in particular, how they will grasp at anything for excitement, let it be ever so false or exaggerated, they will publish the scribbling, deceive themselves, and then deceive others, and thus they defame and misrepresent the character of all they can attack with impunity.

Having resided for the last two years in Great Salt Lake City, which place I left a short time since, and not being a member or belonging to any religious sect, and being pretty well posted up, I think I should speak out and put things in their true light. In relation to Governor Young and others, approving the attack on Troskelawski (provided it be true) and reflecting upon his sympathizers, permit me to say that I have known drunkards and thieves to come there, curse, swear, and damn the Mormons, and say they ought to have their throats cut, that their women were prostitutes, &c. And when these same poor miserable devils were sick the Mormons would take them into their houses; nurse them, and if they died give them a decent



burial. Here let me say, before I would have borne what I have heard and seen, had I been a Mormon, I would have broken the heads of such infernal scoundrels. Yet I have often heard some professing to be Mormons, (for they have some few miserable devils among them, who are all the while living in fear), sympathists with such characters, when they have been taken up for stealing cattle, &c. These are the sympathizers that Gov. Young, Kimball, and Grant, have spoken concerning in my hearing. As for T. S. Williams getting a mission he had one, I heard given, last summer before I left G. S. L. City.

The main difficulty in Utah is this: There are such reports circulated concerning the Mormons, their licentiousness, &c. so that all the rascals, libertines, thieves, and adulterers, that have escaped from prison, or the laws in the States, and start for California and Oregon, come by way of Utah. When they arrive there, the first thing they do is to endeavour to carry on their old tricks—but they get disappointed, and soon find the place too hot for them, they get frightened, and having fled away, then appears a long letter about the abominations of the Mormons, or about some one that has been imposed upon, in the columns of some paper in California, from some one of these scoundrel sympathizers at Salt Lake, such as the correspondent of the *New York Herald*.

It is death, by the law of the Mormons, for a man to seduce another's wife or daughter, and several I have been informed have met their fate by committing such deeds. The Mormons believe in plurality of wives, but those who have them must take care of them, support them and their children, and not go after strange women.

I am somewhat acquainted with Gov. Young; he always treated me like a gentleman, although he might have called me a Gentile (which is a scriptural name, and applies to one not of the same faith) yet I do know from experience, that any person that goes to Utah, attends to his own business, and behaves himself, will find friends, home, and protection; and they will be honoured and respected if they deserve it. An example of this was manifested towards the late Judge Shaver; he resided there three or four years, discharged his duties as a United States Judge, fearlessly and without opposition, as his clerk informed me—but was beloved

and respected by all, because he attended to his own business, and the most profound respect was manifested at his funeral that was ever paid to any person deceased in the Territory, and a monument in Great Salt Lake City Cemetery erected to his memory.

There are also scores of others that have lived there for years, always respected and treated as gentlemen, and I have often heard Gov. Young repeat that his remarks were intended for base scoundrels, and did not so apply to any one but them.

They will not suffer their women or daughters to be seduced, neither will they suffer any house of prostitution, so numerous in the cities of the States, to exist there. A libertine or prostitute is looked upon by the Mormons as a curse to society, and not fit to live; and was he unto the man or woman that undertakes to practise iniquity in Utah. They prefer their daughters marrying with those of their own faith; but I know there is but little opposition to their marrying a Gentile, if he be but an honourable man, as in the case of Mr. William Bell, of the firm of Livingston, Kimball & Co., and also of Captain W. H. Hooper, formerly of the house of Holladay and Warner, at present one of the firms of Hooper, Williams, and Co., of Great Salt Lake City. Both married Mormon girls, and, as I understood, with no opposition, Gov. Young performing the ceremony himself in Mr. Hooper's case.

Lest I should weary your patience with things, you are no doubt a great deal better acquainted with than myself, I shall desist, hoping you will give the foregoing a place in your paper, for I like to see fair play and equal rights, and I do know from experience and positive knowledge, derived from living among the Mormons, that they are basely lied about in the States. I have seen articles published in the States about them in Utah that had not the least foundation in truth, especially in the *New York Herald*. A great many of its articles, signed "Utah Correspondence," are got up and written, no doubt, not far from the *Herald* office, and the chief of them a tissue of falsehoods and misrepresentations.

Will the editor of the *Herald* publish this in reply to his article? I think not; for it appears to me that when his publisher a palpable lie, reflecting upon any person or society, he must be paid to correct the lie and publish the truth.

LARGE QUANTITY OF UTAH

NEBRASKA TERRITORY.

3rd Hand-cart Company, E. Bunker, Capt.,  
Scott's Bluffs, 50 miles east of  
Fort Laramie,  
August 30, 1856.

Dear Brother William G. Noble—It is with pleasure that I spend a few moments in writing to you, after travelling, to-day, twenty miles, and helping to pull a hand-cart the most of the way. If you come to Utah next year, a few items of information from me may be useful to you. It is one month to-day since we left Florence, formerly called Winter Quarters, and we are almost five hundred miles from it. I have travelled the same road three times with horse and ox teams, but never made the trip in so short a time before. We have averaged twenty miles a-day for the past week, and are determined to average that or more every day until we reach Great Salt Lake City, where the Prophets and Apostles of our God live.

The Saints are getting more and more of the spirit of Zion upon them as they approach nearer to it. I will give it as my opinion, that the Saints will cross the Plains with hand-carts for years to come, because of the utility of the plan, considering the circumstances by which the Saints are surrounded. There are twenty persons and four hand-carts to each tent. Each adult person has seventeen and each child ten pounds of luggage, which consists of bedding and wearing apparel; extra of this they haul their cooking utensils.

The provisions are hauled in a wagon, and rationed out to the company every other day, as follows—to each adult or child per day, on pound of flour, with tea or coffee, sugar, and rice. We have, for

the use of the company, eighteen cows that give milk, and have killed three fine buffaloes, and eaten as we had need. Besides that which I have enumerated, we have with us beef cattle enough to last through to Utah, using one of them a-week. This is so healthy a country, that our appetites are very good, and we send our allowances home without much trouble. There are some very old brethren and sisters that walk every day. One sister, that has walked all the way from Iowa City, is seventy-three years old. There are in the company those still more advanced in years, who ride in the wagons.

If there were settlements every hundred and fifty or two hundred miles on the road, from which companies could get supplies, they could carry their provisions on their hand-carts, and dispense with the provision wagons, which greatly retard our progress.

We travel together in peace and harmony, and when we camp, are not molested by wolves in sheep's clothing. Elder Bunker has proved himself a father to this people, and I know that the Holy Spirit has been with and aided him in leading them all the time.

I am happy to say that we have been united in all things since we left Iowa City, and am glad in having such a man to lead us as our Captain. He sends his love to you and family, the Bradford Saints, and all inquiring friends. Please remember me to the Manchester and Bradford Saints; also give my love to your worthy Pastor, Elder Dana, brother Pratt, and all associated with him in the Office. I pray God to bless you in your high and holy calling.

Yours as ever,

D. GRANT.

OBITUARY.

Died, in this town, at 11 o'clock p.m. on the 12th instant, Sister Margaret A. Turnbull, wife of Elder George Turnbull, aged 22 years.

Her career on earth was short but the remembrance of it will never fade in the hearts of those whose privilege it was to know her. She was a bright example of amiability, truthfulness, and virtue to all. She left the scenes of this life with a triumphant faith in the great work of the last days, and with the sure hope of a resurrection unto eternal life.

*Deseret News* please copy.

BLANCO WHITE says, "Patience is the most necessary of all virtues to one who thinks.